

James the Just, Ancient Texts About Him

James 5:6. You have condemned, you have killed the just one; he does not resist you.

Redating James to pre-55AD James v. Paul, which is the earlier?
Mother & Brothers PassagesThe New Testament
The Assault on James by Paul The Nazarene Acts of the Apostles
James Appointed Successor <i>The Gospel of Thomas</i>
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James as Nazarite & Priest Hegesippus, Lost Commentaries
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Accused and Stoned Josephus, <i>Antiquities of the Jews</i>
The martyrdom of James Eusebius, <i>Ecclesiastical History</i>

Redating James to pre-55 AD.

The Proof is in the Parallel

<p><i>James (Ya'aqov) chapter 2 - RSV dates it at about 90 AD, thirty years after Ya'aqov was dead and 35 years after Galatians. The following parallel makes it clear that Ya'aqov was actually written before 55 AD.</i></p>	<p><i>Paul to the Galatians chapter 3 - RSV dates it at 55 AD - we agree with this date. Ya'aqov is still alive at this time. It is obvious that Paul was following the text of Ya'aqov, which would strongly indicate an earlier date for Ya'aqov's letter.</i></p>
<p><i>I see the parallels below as proof enough that the Epistle of James was written in or before 55 AD, with Paul rebutting James phrase by phrase. At least chapter 2 of James was not written circa 90 AD as scholars contend, but 35-40 years earlier.</i></p>	
<p>5. Listen, my beloved brethren. Has not Elohim chosen <i>those who are poor (ebionim) in the world to be rich in faith and heirs of the kingdom</i> which he has promised to those who love him?</p> <p>..</p> <p><i>Make your own conclusions</i></p> <p><i>Ya'aqov speaking of Paul:</i></p> <p>6. But you have dishonored the poor man.</p>	<p>4. But because of false brethren secretly brought in, who slipped in to spy out our freedom which we have in the Anointed Yahshua, that they might bring us into bondage 5. to them we did not yield submission even for a moment, that the truth of the gospel might be preserved for you.</p> <p><i>Paul speaks of Ya'aqov here as among the 'reputed':</i></p> <p>6. And from <i>those who were reputed to be something</i> (what they were makes no difference to me; Elohim shows no partiality)--those, I say, who were of repute added nothing to me; 7. but on the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised 8. (for he who worked through Peter for the mission to the circumcised worked through me also for the Gentiles, 9. and when they perceived the grace that was given to me, Ya'aqov and Cephas and John, <i>who were reputed to be pillars</i>, gave to me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised; 10. only they would have us <i>remember the poor</i>, which very thing I was eager to do.</p>

<p><i>Is it not the rich who oppress you, is it not they who drag you into court?</i></p> <p><i>Josephus & Clement imply that Paul was rich.</i></p> <p>7. Is it not they who blaspheme the honorable name which was invoked over you? 8. If you really fulfill the royal law, according to the scripture, "You shall love your neighbor as yourself," you do well. 9. But <i>if you show partiality</i>, you commit sin, and are convicted by the law as transgressors.</p>	<p>11. But when Cephas came to Antioch <i>I opposed him to his face</i>, because he stood condemned. 12. For before <i>certain men came from Ya'aqov</i>, he ate with the Gentiles; but when they came he drew back and separated himself, <i>fearing the circumcision party</i>. 13. And with him the rest of <i>the Jews acted insincerely</i>, so that even Barnabas was carried away by their insincerity.</p>
<p>10. For whoever <i>keeps the whole law</i> but fails in one point has become guilty of all of it. 11. For he who said, "Do not commit adultery," said also, "Do not kill." If you do not commit adultery but do kill, you have become a transgressor of the law.</p> <p>12. So speak and so act as those who are to be <i>judged under the law</i> of freedom. 13. For judgment is without mercy to one who has shown no mercy; yet mercy triumphs over judgment. 14. What does it <i>profit</i>, my brethren, if a man says he has faith but has not works? <i>Can his faith save him?</i></p>	<p>16. yet who know that a man <i>is not justified by works of the law</i> but through faith in Yahshua the Anointed, even we have believed in the Anointed Yahshua, in order to be justified by faith in the Anointed One, and not by works of the law, because by works of the law shall no one be justified. 17. But if, in our endeavor to be <i>justified in the Anointed One</i>, we ourselves were found to be sinners, is the Anointed One then an agent of sin? Certainly not! 18. But if I <i>build up</i> again those things which I tore down, then I prove myself a transgressor.</p> <p>19. For I <i>through the law died to the law</i>, that I might live to Elohim.</p>
<p>20. Do you want to be shown, <i>you shallow man</i>,</p>	<p>1. O foolish Galatians! Who has bewitched you, before whose eyes Yahshua the Anointed One was publicly portrayed as crucified? 2. Let me ask you only this: Did you receive the Spirit by works of the law, or by hearing with faith? 3. Are you so foolish? Having begun with the Spirit, are you now ending with the flesh? 4. Did you experience so many things in vain?-if it really is in vain.</p>
<p>that <i>faith</i> apart from <i>works</i> is barren?</p>	<p>5. Does he who supplies the Spirit to you and works miracles among you do so by <i>works of the law</i>, or by hearing with <i>faith</i>?</p>

<p>21. Was not <i>Abraham</i> our father justified by works, when he offered his son Isaac upon the altar? 22. You see that faith was active along with his works, and faith was completed by works, 23. and the scripture was fulfilled which says, "<i>Abraham believed Elohim, and it was reckoned to him as righteousness</i>"; and he was called the friend of Elohim.</p>	<p>6. Thus <i>Abraham</i> "believed Elohim, and it was reckoned to him as righteousness." 7. So you see that it is men of faith who are the sons of Abraham. 8. And the scripture, foreseeing that Elohim would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "<i>In you shall all the nations be blessed.</i>" 9. So then, those who are men of faith are blessed with Abraham who had faith.</p>
<p>24. You see that <i>a man is justified by works</i></p>	<p>10. For <i>all who rely on works</i> of the law are under a curse; for it is written, "Cursed be every one who does not abide by all things written in the book of the law, and do them." 11. Now it is evident that no man is justified before Elohim by the law; for "He who through faith is righteous shall live"; 12. but the law does not rest on faith, for "He who does them shall live by them." 13. the Anointed One redeemed us from the curse of the law, having become a curse for us-for it is written, "Cursed be every one who hangs on a tree"--</p>
<p>and <i>not by faith</i> alone.</p>	<p>14. that in the Anointed One Yahshua the blessing of Abraham might come upon the Gentiles, that we might <i>receive the promise of the Spirit through faith.</i></p>
<p>25. And in the same way was not also <i>Rahab the harlot</i> justified by works when she received the messengers and sent them out another way?</p>	<p>15. To give <i>a human example</i>, brethren: no one annuls even a man's will, or adds to it, once it has been ratified.</p>
<p>26. For as the body apart from the spirit is dead, so <i>faith apart from works is dead.</i></p>	<p>24. So that the law was our custodian until the Anointed One came, that <i>we might be justified by faith.</i></p>
<p>More Astounding Similarities</p>	
<p>3:1. Let not many of you <i>become teachers</i>, my brethren,</p>	<p>6:6. Let him <i>who is taught</i> the word share all good things with him <i>who teaches.</i></p>
<p>2. for you know that <i>we who teach shall be judged</i> with greater strictness.</p>	<p>7. Do not be deceived; Elohim is not mocked, for whatever a man sows, that <i>he will also reap.</i></p>
<p>5. So the tongue is <i>a little member and boasts</i> of great things. How great a forest is set ablaze by a small fire!</p>	<p>4. But let each one test his own work, and then <i>his reason to boast</i> will be in himself alone and not in his neighbor.</p>

<p>13. Who is wise and understanding among you? <i>By his good life</i> let him show his works in the meekness of wisdom.</p>	<p>10. So then, as we have opportunity, <i>let us do good to all men</i>, and especially to those who are of the household of faith.</p>
<p>14. But if you have bitter <i>jealousy</i> and selfish <i>ambition</i> in your hearts, do not <i>boast</i> and <i>be false</i> to the truth. 15. This wisdom is not such as comes down from above, but is earthly, unspiritual, devilish. 16. For where jealousy and selfish ambition exist, there will be disorder and every vile practice.</p>	<p>19. Now the works of the flesh are plain: fornication, impurity, licentiousness, 20. idolatry, sorcery, enmity, strife, <i>jealousy</i>, anger, <i>selfishness</i>, dissension, party spirit, 21. envy, drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of Elohim.</p>
<p>17. But the wisdom from above is first pure, then <i>peaceable</i>, gentle, open to reason, full of mercy and <i>good fruits</i>, without uncertainty or insincerity.</p>	<p>22. But the <i>fruit of the Spirit</i> is love, joy, <i>peace</i>, patience, kindness, goodness, faithfulness, 23. gentleness, self-control; against such there is no law. 24. And those who belong to the Anointed Yahshua have crucified the flesh with its passions and desires. 25. If we live by the Spirit, let us also walk by the Spirit. 26. Let us have no self-conceit, no provoking of one another, no envy of one another.</p>
<p>18. And the <i>harvest of righteousness</i> is sown in peace by those who make peace.</p>	<p>9. And let us not grow weary in <i>well-doing</i>, for <i>in due season</i> we shall <i>reap</i>, if we do not lose heart.</p>

Mother and Brothers Passages

The New Testament

<p>Mark 6:1. [Yahshua] went away from there and came to his own country; and his disciples followed him. 2. And on the sabbath he began to teach in the synagogue; and many who heard him were astonished,</p> <p>saying, "Where did this man get all this? What is the wisdom given to him?"</p>	<p>Matthew 13:54. and coming to his own country he taught them in their synagogue, so that they were astonished, and said,</p> <p>"Where did this man</p>	<p>Luke 4 22. And all spoke well of him, and wondered at the gracious words which proceeded out of his mouth;</p>	<p>John 7:2. Now the Jews' feast of Tabernacles was at hand. 3. So his brothers said to him, "Leave here and go to Judea, that your disciples may see the works you are doing.</p> <p>4. For no man works in secret if he seeks to be known openly. If you do</p>
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<p>What mighty works are wrought by his hands!</p> <p>3. Is not this the carpenter (tekton), the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us?"</p> <p>And they took offense at him.</p> <p>4. And Yahshua said to them, "A prophet is not without honor, except in his own country, and among his own kin, and in his own house."</p>	<p>get this wisdom and these mighty works?</p> <p>55. Is not this the carpenter (tektons)'s son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? 56. And are not all his sisters with us? Where then did this man get all this?"</p> <p>57. And they took offense at him.</p> <p>But Yahshua said to them, "A prophet is not without honor except in his own country and in his own house."</p>	<p>and they said, "Is not this Joseph's son?"</p> <p>23. And he said to them, "Doubtless you will quote to me this proverb, 'Physician, heal yourself; what we have heard you did at Capernaum, do here also in your own country.'"</p> <p>24. And he said, "Truly, I say to you, no prophet is acceptable in his own country.</p>	<p>these things, show yourself to the world."</p> <p>5. For even his brothers did not believe in him.</p>
<p>Mark 3:21. And when his family* heard it, they went out to seize him, for people</p>	<p>Matthew 12: 46. While he was still speaking to the</p>	<p>Luke 8:</p>	

were saying, "He is beside himself." . . .

31. And his mother and his brothers came; and standing outside they sent to him and called him. 32. And a crowd was sitting about him; and they said to him, "Your mother and your brothers are outside, asking for you."

31. And his mother and his brothers came; and standing outside they sent to him and called him. 32. And a crowd was sitting about him; and they said to him, "Your mother and your brothers are outside, asking for you." 33. And he replied, "Who are my mother and my brothers?"

34. And looking around on those who sat about him, he said, "Here are my mother and my brothers! 35. Whoever does the will of God is my brother, and sister, and mother."

**kai akousantes hoi par autou = and hearing the ones with him. This is a translation error and should not read "family."*

people,

behold, his mother and his brothers stood outside, asking to speak to him.

48. But he replied to the men who told him, "Who is my mother, and who are my brothers?"

49. And stretching out his hand toward his disciples, he said, "Here are my mother and my brothers! 50. For whoever does the will of my Father in heaven is my brother, and

19. Then his mother and his brothers came to him, but they could not reach him for the crowd.

20. And he was told, "Your mother and your brothers are standing outside, desiring to see you."

21. But he said to them, "My mother and my brothers are those who hear the word of God and do it."

	sister, and mother."		

The Assault on James by Paul at the Temple Steps

and the Nazarene Flight to Jericho

from *The Nazarene Acts of the Apostles* aka *The Recognitions of Clement*

Chapter LXVIII: The Rule of Faith

“These sayings of Gamali-El did not much please Kayafa; and holding him in suspicion, as it seemed, he began to insinuate himself cunningly into the discussions: for, smiling at what Gamali-El had said, the chief of the kohenim asked of Ya’akov, the chief Mebakker, that the discourse concerning Moshiach should not be drawn but from the Scriptures; ‘that we may know,’ said he, ‘whether Yahshua be the very Moshiach or no.’ Then said Ya’akov, ‘We must first inquire from what Scriptures we are especially to derive our discussion.’ Then he, with difficulty, at length overcome by reason, answered, that it must be derived from Torah; and afterwards he made mention also of the naviim.

Chapter LXIX: Two Comings of Moshiach

“To him our Ya’akov began to show, that whatsoever things the naviim say they have taken from Torah, and what they have spoken is in accordance with Torah. He also made some statements respecting the scrolls of the Kings: in what way, and when, and by whom they were written, and how they ought to be used. And when he had discussed most fully concerning Torah, and had, by a most clear exposition, brought into light whatever things are in it concerning Moshiach, he showed by most abundant proofs that Yahshua is the Moshiach, and that in Him are fulfilled all the prophecies that related to His humble coming. For he showed that two comings of Him are foretold: one in humiliation, which He has accomplished; the other in glory, which is hoped for to be accomplished, when He will come to give the malkuth to those who believe in Him, and who observe all things that He has commanded. And when he had plainly taught the people concerning these things, he added this also: That unless a man be immersed in water, in the name of Yahshua, as Yahshua taught, he can neither receive remission of sins nor enter into the Malkuth Shamayim; and he declared that this is the prescription of the unbegotten Elohim. To which he added this also: ‘Do not think that we speak of two unbegotten Elohim, or that one is divided into two, or that the same is made male and female. But we speak of the only-begotten Son of YHWH, not sprung from another source, but born from YHWH’s bosom; and in like manner we speak of the Ruach.’ But when he had spoken some things also concerning mikvah, through seven successive days he persuaded all the people and the Kohen haGadol that they should hasten straightway to receive mikvah.

Chapter LXX: Tumult Raised by Shaul

“And when matters were at that point that they should come and be immersed, some one of our enemies,

entering the Hekel with a few men, began to cry out, and to say, 'What mean you, O men of Yisrael? Why are you so easily hurried on? Why are you led headlong by most miserable men, who are deceived by Shimon, a magician?' While he was thus speaking, and adding more to the same effect, and while Ya'akov the Mebakker was refuting him, he began to excite the people and to raise a tumult, so that the people might not be able to hear what was said. Therefore he began to drive all into confusion with shouting, and to undo what had been arranged with much labor, and at the same time to reproach the kohenim, and to enrage them with revilings and abuse, and, like a madman, to excite every one to murder, saying, 'What do you? Why do you hesitate? O sluggish and inert, why do we not lay hands upon them, and pull all these fellows to pieces?' When he had said this, he first, seizing a strong brand from the altar, set the example of smiting. Then others also, seeing him, were carried away with like readiness. Then ensued a tumult on either side - of the beating and the beaten. Much blood is shed; there is a confused flight, in the midst of which that enemy attacked Ya'akov, and threw him headlong from the top of the steps; and supposing him to be dead, he cared not to inflict further violence upon him.

Chapter LXXI: Flight to Yericho

"But our friends lifted him up, for they were both more numerous and more powerful than the others; but, from their fear of YHWH, they rather suffered themselves to be killed by an inferior force, than they would kill others. But when the evening came the kohenim shut up the Hekel, and we returned to the house of Ya'akov, and spent the night there in prayer. Then before daylight we went down to Yericho, to the number of 5000 men. Then after three days one of the brethren came to us from Gamali-El, whom we mentioned before, bringing to us secret tidings that that enemy had received a commission from Kayafa, the Kohen haGadol, that he should arrest all who believed in Yahshua, and should go to Dameshek with his letters, and that there also, employing the help of the unbelievers, he should make havoc among the faithful; and that he was hastening to Dameshek chiefly on this account, because he believed that Kefa had fled thither. And about thirty days thereafter he stopped on his way while passing through Yericho going to Dameshek. At that time we were absent, having gone out to the sepulchers of two brethren that were whitened of themselves every year, by which miracle the fury of many against us was restrained, because they saw that our brethren were held in remembrance before YHWH.

James Appointed Successor

Gospel of Thomas

The disciples said to Yahshua: We know that you will depart from us; who is it who will lead us? Yahshua said to them, Wherever you have come from, go to James the Just, for whom heaven and earth came to be.

(Note: 2 Baruch 14:19 Now I see that as for the world that was made on account of us, lo! it abides, but we, on account of whom it was made, depart.)

James as Chief Arbitrator

Acts of the Apostles 15

12. And all the assembly kept silence; and they listened to Barnabas and Paul as they related what signs and wonders Elohim had done through them among the Gentiles. 13. After they finished speaking, James replied, Brethren, listen to me. 14. Simeon has related how Elohim first visited the Gentiles, to take out of them a people for his name. 15. And with this the words of the prophets agree, as it is written, 16. After this I will return, and I will rebuild the dwelling of David, which has fallen; I will rebuild its ruins, and I will set it up, 17. that the rest of men may seek YHWH, and all the Gentiles who are called by my name, 18. says YHWH, who has made these things known from of old. 19. Therefore my judgment is that we should not trouble those of the Gentiles who turn to Elohim, 20. but should write to them to abstain from the pollutions of idols and from unchastity and from what is strangled and from blood. 21. For from early generations Moses has had in every city those who preach him, for he is read every sabbath in the synagogues.

James as Nazarite & Priest

Hegesippus, Lost Commentaries Quoted by Jerome

After the apostles, James the brother of the Master surnamed the Just was made head of the assembly at Jerusalem. Many indeed are called James. This one was holy from his mother's womb. He drank neither wine nor strong drink, ate no flesh, never shaved or anointed himself with ointment or bathed. He alone had the privilege of entering the Holy of Holies, since indeed he did not use woolen vestments but linen and went alone into the temple and prayed in behalf of the people, insomuch that his knees were reputed to have acquired the hardness of camels' knees.

James as Pillar and Leader of the Circumcision Party

Galatians 2

6. And from those who were reputed to be something (what they were makes no difference to me; Elohim shows no partiality)--those, I say, who were of repute added nothing to me; 7. but on the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Kefa had been entrusted with the gospel to the circumcised 8. (for he who worked through Kefa for the mission to the circumcised worked through me also for the Gentiles), 9. and when they perceived the grace that was given to me, James and Kepha and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised; 10. only they would have us remember the poor, which very thing I was eager to do. 11. But when Kefa came to Antioch I opposed him to his face, because he stood condemned. 12. For before certain men came from James, he ate with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party. 11. But when Peter had come to Antioch, I withstood him to the face, because he was to be blamed. 12. For before that certain came from James, he used to eat with the Gentiles: but when they had come, he withdrew, and separated himself, fearing them who were of the circumcision. 13. And the other Jews dissembled likewise with him; so that Barnabas also was carried away with their dissimulation.

James was powerful enough to dissuade the Jewish believers even from the distance of Jerusalem to Antioch.

Resurrection Appearance to James Known By Paul

1 Corinthians 15

3. For I delivered to you as of first importance what I also received, that Messiah died for our sins in accordance with the scriptures, 4. that he was buried, that he was raised on the third day in accordance with the scriptures, 5. and that he appeared to Cephas, then to the twelve. 6. Then he appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. 7. Then he appeared to James, then to all the apostles.

Resurrection Appearance to James

The Gospel of the Hebrews

The Master, after he had given his grave clothes to the servant of the priest, appeared to James, for James had sworn that he would not eat bread from that hour in which he had drunk the Master's cup until he should see him risen from the dead. And a little later the Master says, bring a table and bread. And immediately it is added, He took bread and blessed and broke and gave it to James the Just and said to him, My brother, eat your bread, for the Son of Man is risen from the dead. And so he ruled the assembly of Jerusalem thirty years, that is until the seventh year of Nero.

James Accused and Stoned by Hananah

Josephus, Antiquities of the Jews

But this younger Ananus, who, as we have told you already, took the high priesthood, was a bold man in his temper, and very insolent; he was also of the sect of the Sadducees, who are very rigid in judging offenders, above all the rest of the Jews, as we have already observed; when, therefore, Ananus was of this disposition, he thought he had now a proper opportunity [to exercise his authority]. Festus was now dead, and Albinus was but upon the road; so he assembled the sanhedrim of judges, and brought before them the brother of Yahshua, who was called Messiah, whose name was James, and some others, [or, some of his companions]; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned: but as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws, they disliked what was done; they also sent to the king [Agrippa], desiring him to send to Ananus that he should act so no more, for that what he had already done was not to be justified; nay, some of them went also to meet Albinus, as he was upon his journey from Alexandria, and informed him that it was not lawful for Ananus to assemble a sanhedrim without his consent. Whereupon Albinus complied with what they said, and wrote in anger to Ananus, and threatened that he would bring him to punishment for what he had done; on which king Agrippa took the high priesthood from him, when he had ruled but three months, and made Yahshua, the son of Damneus, high priest.

The martyrdom of James, who was called the bar Mara

Eusebius' Account of the Testimony and Death of James

BUT the Jews, after Paul had appealed to Caesar, and had been sent by Festus to Rome, frustrated in their hope of entrapping him by the snares they had laid, turn themselves against Ya'aqov, the brother of the Master, to whom the episcopal (mevaqqre's) seat at Jerusalem was committed by the apostles. The following were their nefarious measures also against him. Conducting him into a public place, they demanded that he should renounce the faith of the Anointed One before all the people; but contrary to the sentiments of all, with a firm voice, and much beyond their expectation, he declared himself fully before the whole multitude, and confessed that Yahshua the Anointed One was the Son of Elohim, our Savior and Master. Unable to bear any longer the testimony of the man, who, on account of his elevated virtue and piety was deemed the most just of men, they seized the opportunity of licentiousness afforded by the prevailing anarchy, and slew him. For as Festus died about this time in Judea, the province was without a governor and head. But, as to the manner of Ya'aqov's death, it has been already stated in the words of Clement, that he was thrown from a wing of the temple, and beaten to death with a club. Hegesippus also, who flourished nearest the days of the apostles, in the fifth book of his Commentaries gives the most accurate account of him, thus:

Hegesippus' Complete Account

"But Ya'aqov, the brother of the Master, who, as there were many of this name, was surnamed the Just by all, from the days of our Master until now, received the government of the assembly with the apostles. This apostle was consecrated from his mother's womb. He drank neither wine nor fermented liquors, and abstained from animal food. A razor never came upon his head; he never anointed with oil, and never used a bath. He alone was allowed to enter the sanctuary. He never wore woolen, but linen garments. He was in the habit of entering the temple alone, and was often found upon his bended knees, and interceding for the forgiveness of the people; so that his knees became as hard as camel's, in consequence of his habitual supplication and kneeling before Elohim. And indeed, on account of his exceeding great piety, he was called the Just, and Oblias (or Zaddik and Ozlcam), which signifies justice and protection of the people; as the prophets declare concerning him.

"Some of the seven sects, therefore, of the people, mentioned by me above in my Commentaries, asked him what was the door to Yahshua? and he answered, 'that he was the Savior.' From which, some believed that Yahshua is the Anointed One. But the aforesaid heresies did not believe either a resurrection, or that he was coming to give to every one according to his works; as many however, as did believe did so on account of Ya'aqov. As there were many of the rulers that believed, there arose a tumult among the Jews, Scribes, and Pharisees, saying that there was danger, that the people would now expect Yahshua [to come] as the Messiah. So they came together, and said to Ya'aqov,

'We beg you to restrain the people who are led astray after Yahshua, as if he were the Anointed One. We beg you to persuade all that are coming to the feast of the passover rightly concerning Yahshua; for we all have confidence in you. For we and all the people bear the testimony that you are just, and you do not respect persons. So persuade the people not to be led astray by Yahshua, for we and all the people have great confidence in you. Stand upon a wing of the temple, that you may be conspicuous high up, and your words may be easily heard by all the people; for all the tribes have come together on account of the passover, with some of the Gentiles also.'

"The aforesaid Scribes and Pharisees placed Ya'aqov upon a wing of the temple, and cried out to him, 'O you

just man, whom we should all believe, since the people are led astray after Yahshua that was crucified, declare to us, What is the door to Yahshua that was crucified?'

“And he answered with a loud voice, ' Why do you ask me about Yahshua the Son of Man? He is now sitting in the skies, on the right hand of great Power, and is about to come on the clouds of the sky.' And as many were confirmed, and gloried in this testimony of Ya'aqov, and said, 'Hosanna to the son of David,' these same priests and Pharisees said to one another, 'We have done badly in affording such testimony to Yahshua, but let us go up and cast [Ya'aqov] down, that they may dread to believe in him.'”

“And they cried out, 'Oil, oil, the Just One himself is deceived!' and they fulfilled what is written in Isaiah, 'Let us take away the just, because he is offensive to us; wherefore they will eat the fruit of their doings.' (Is.3:10) So going up, they cast down the just man, saying to one another, 'Let us stone Ya'aqov the Just.' And they began to stone him, as he did not die immediately when cast down; but turning round, he knelt down saying, ' I entreat you, O Yahweh Elohim and Father, forgive them, for they know not what they do.'

“Thus they were stoning him, when one of the priests of the sons of Rechab, a son of the Rechabites, spoken of by Jeremiah the prophet, cried out saying, 'Stop! what are you doing? The Just One is praying for you.' And one of them, a fuller, beat out the brains of the Just One with the club that he used to beat out clothes. Thus he suffered martyrdom, and they buried him on the spot where his tombstone is still remaining, by the temple. He became a faithful witness, both to the Jews and Greeks, that Yahshua is the Anointed One. Immediately after this, Vespasian invaded and took Judea.”

Eusebius' Commentary on Hegesippus

Such is the more ample testimony of Hegesippus, in which he fully coincides with Clement. So admirable a man indeed was Ya'aqov, and so celebrated among all for his justice, that even the wiser part of the Jews were of opinion that this was the cause of the immediate siege of Jerusalem, which happened to them for no other reason than the crime against him.

Eusebius Cites Josephus

Josephus also has not hesitated to superadd this testimony in his works:

“These things,” says he, “happened to the Jews to avenge Ya'aqov the Just, who was the brother of him that is called the Anointed One, and whom the Jews had slain, notwithstanding his pre-eminent justice.”

The same writer also relates his death, in the twentieth book of his *Antiquities*, in the following words:

"But Cesar having learned the death of Festus, sends Albinus as governor of Judea. But the younger Ananus, whom we mentioned before as obtaining the priesthood, was particularly rash and daring in his disposition. He was also of the sect of the Sadducees, which are the most unmerciful of all the Jews in the execution of judgment, as we have already shown. Ananus, therefore, being of this character, and supposing that he had a suitable opportunity, in consequence of the death of Festus, and Albinus being yet on the way, calls an assembly of the judges; and bringing there the brother of Yahshua who is called the Anointed One, whose name was Ya'aqov, with some others, he presented an accusation against them, as if they had violated the law, and committed them to be stoned as criminals.

“But those of the city that seemed most moderate and most accurate in observing the law, were greatly offended at this, and secretly sent to the king, begging him to send to Ananus with the request not to do these

things, saying that he had not acted legally even before. Some also went out to meet him as he came from Alexandria, and inform him that it was not lawful for Ananus to summon the sanhedrim without his knowledge. Albinus, induced by this account, writes to Ananus in a rage, and threatening that he would call him to an account. But king Agrippa, for the same reason, took from him the priesthood, after he had held it three months, and appointed Yahshua the son of Dammaeus his successor.”

These accounts are given respecting Ya'aqov, who is said to have written the first of the epistles general, (catholic) but it is to be observed that it is considered spurious. Not many indeed of the ancients have mentioned it, and not even that called the epistle of Jude, which is also one of the seven called catholic epistles. Nevertheless we know, that these, with the rest, are publicly used in most of the assemblies.